

The South African Outlook

[MAY 1, 1947].

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the new Church, whether Episcopally ordained or not. This decision was supported by an overwhelming majority and it would seem that the way is now opened towards the final consummation of union within a year or so. There are, of course, many in the Anglican Church in this and other countries, who will view this development with alarm as conflicting with some cherished convictions, and the *Church Times* goes so far as to term it "cutting the painter", but the Indian bishops and clergy have made their decision after long and prayerful consideration and it is hard to say that they have not been guided by the Spirit of God. We have no doubt whatever that Anglican laymen everywhere will generally approve the decision and see in it another instance of inspiration brought to the home churches from the front of the battle line in the mission field. In many quarters in India the move towards real unity is welcomed as giving a clear lead to the politicians also. As one leading paper puts it: "For the first time in Christian history three churches, with fundamental doctrinal differences, have come together for the common good of the community they serve. Their example is not without its lessons to those who in other spheres feel that differences are insuperable and that divisions cannot be healed. It shows that given the will and faith in the objective, the apparently irreconcilable can be reconciled."

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And from France.

Thoughtful students of the history of Christianity will not find it surprising that out of the sad plight of France, with poverty, cold, hunger, despair and crime everywhere, there are emerging new movements which in times of prosperity would be hailed as startling. The Reformed Churches are evidently on the move and many new methods of aggressive evangelism are being tested. The Christian leaders are going outside the church buildings, to which they were too much confined in the past. Great success, for instance, has attended a new activity which may perhaps be regarded as a revival of the mystery play method of the Middle Ages. Itinerant players in small bands are invading small towns and villages with Bible plays accompanied by the singing of Gospel hymns and followed with brief telling addresses and prayer, and the response from the public is real and ready. Older methods are being overhauled and reconditioned; colportage is revived and improved, small teams taking the place of the solitary colporteur of old; there is a revival of religious journalism and an interdenominational weekly, *Reform*, is widely sold and is gaining support in many unexpected quarters; Sunday School methods are being carefully studied and greatly improved. And all this is going on while so many churches and manses are still rased to the ground. So many pastors are hungry, ill-clad and ill-paid, and the foreign missionary budget is confronting such minute balances in the Protestant treasuries.

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A Roman Catholic "Humiliation Campaign."

A campaign organised by Cardinal-Archbishop Salige will seem to many even more remarkable. Here is the account of it in *United Church Observer* of Canada "Can my readers imagine a love feast organized by this Prince of the Church, in his residence in Toulouse, to which he has invited an equal number of the priests and Protestant ministers of his diocese? As the guests take their allotted places around a long table, there is a tense state of suspense about the reason for so unusual an invitation. The surprise is intensified when, after saying grace, the Monseigneur, carefully weighing his words, says something to

000 Missionaries to Asia.

According to the Ecumenical Press Service of Geneva, no less than 2,000 missionaries have gone from the United States and Canada alone to countries in Asia within the past six months. The daily press does not seem to have noticed this probably unparalleled reinforcing of the forces of evangelism, though it has had plenty to report about political and economic trends and wars. Yet people of insight can hardly doubt that this rich offering of life for strengthening the depleted Christian forces amongst half the population of the world is of far greater significance than all the projects of the statesmen—for these devoted men and women work in the deeps of life and deal with its profoundest realities. They carry the message of deliverance and hope and with them is the triumphant love of God.

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lead from India.

On January 22nd a momentous and heartening decision was made by the General Council of the Church of India, Burma and Ceylon (Anglican) when it voted in favour of entering a United Church on the basis of a ministry that needs no reordination, every member of which may serve any congregation in

this effect (it has not been possible to secure a verbatim report of this speech): Brethren in our common Master, our Lord Jesus Christ, this meeting of the Christian leaders of this diocese is a happy and auspicious occasion, and I wish to extend to all of you my heartiest welcome. But before we talk and eat together, I have a solemn duty to perform: that of pronouncing a humble and heartfelt 'Mea Culpa' in the name of the Church to which I belong, for the cruel persecutions we have inflicted on our separate brethren all along the ages, and especially during the sixteenth and seventeenth centuries. A mass of repentance will be sung shortly in our cathedral to implore God's pardon on these our sins. I hope my clergy will see their way to arrange similar services in their parishes." At the close of the banquet the Cardinal proposed the institution of regular meetings for prayer and Bible study between the clergy of both communions, and expressed the hope of joint action for the rechristianizing of France. After repentance: action. Archbishop Saliege is appealing to the Pope for permission to celebrate the mass in French instead of Latin, and to effect necessary reforms. Other Bishops are enlisting in this campaign, which is kept very quiet, although quite active. Nobody knows yet what Rome thinks of this movement. Jesus said that faith could remove mountains."

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The Bible in the U.S.S.R.

The following extract from a letter, written by a minister who has recently visited Russia, gives cause for thankfulness and hope. "There seemed to be plenty of Bibles in the pews in the churches in Leningrad and Moscow—printed in Russia by the State Press in Leningrad. Up till recently the church printing has been done in Moscow. Now, however, the position has been changed once more, and the church has its own printing press and its own supplies of paper, and its own shops and distributing agencies, so they will be printing their own Bibles in the future.

"Since the State started printing Bibles they have all been in the vernacular of the people of the particular republics concerned and this policy will be continued in view of the almost complete literacy of the U.S.S.R.

"The question of importing Bibles does not arise therefore as the general trading policy of the Union is to import nothing that they can produce for themselves.

"Church printing is on an enormous scale and their church magazines and handbooks are very elaborate and expensive productions.

"At the Baptist Church in Moscow I saw more people following the scripture lessons with their Bibles than ever I have seen in an English Church here at home."

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Red Cross Appeal for Peace.

At the beginning of the year the Red Cross issued from its Headquarters an Appeal to the Nations for Peace. The Red Cross is a world-wide organization. It has millions of members. It stands above all national or racial quarrels. Its activities both in war and in peace are purely disinterested and beneficent. Its moral prestige is unrivalled. We pass on the following extracts from this Appeal.

"There still exists a hesitant anxiety among peoples regarding the route which lies before them. It is the duty of the Red Cross solemnly to affirm to all men of whatever race and to whatever country they may belong its firm intention to work for peace with all its might, disinterestedly and tenaciously and in a completely non-political spirit.

"In proclaiming this intention, the Red Cross in no way deviates from the ideal of its founders, one of whom asserted more than half a century ago: 'every time one endeavours to check the fury of the combatants, this means an implicit protest against war itself. Once the public conscience has understood

this and begun the work of reformation, it is inadmissible that men should not discover that the custom of men to kill their kind is the greatest of all enormities and demand that the world put a stop to it."

"The Red Cross thus insistently stresses its desire to play a part of an active peace-maker. This is because the great human community grouped under the Red Cross flag sees clearly before it even at this grave and uncertain moment the immense task which it has to accomplish. It is animated by an ardent faith in the supreme mission it has to fulfil—that of striking at the cause of the worst form of human suffering—war."

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An excellent effort.

We should like to congratulate the Department of Native Affairs most warmly on its very instructive display at the recent Witwatersrand Agricultural Show. By means of models, photographs and pictures, with a group of officials quite indefatigable in giving explanations and answering questions, it presented a vivid picture of its varied work and its wide-flung plans which was of very great publicity value. The average South African knows so little of the greatness and complexity of the Department's task that the new move is an excellent one and will, we hope, be repeated whenever similar opportunities can be made available. It is beyond question that uninformed, selfish sentiment and blindly accepted prejudice are the most serious obstacles in the way of giving a square deal to the African. South Africans are essentially a kindly people, but until they have a more widespread knowledge of real knowledge they are too easily kept inactive—if they are not rendered actually inimical—by these fundamentally false influences. So the call is for information, information, and more information if our European people are really to find their soul. This immensely important achievement is quite impossible so long as they are dwarfed and crippled by ignorances and its fast friend selfishness. Nor was it Europeans only who gained much from the Department's Exhibit. To very many Africans it was a valuable eye-opener and an effective protection against the constant pressure of the agitators with their statement and their misrepresentations. Please do not be weary with giving, Mr. Secretary for Native Affairs.

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Police Training Depot for Africans at Umtata.

The Minister of Justice (Mr. Lawrence) announces that Government has decided to establish at Umtata a Non-European training depot for recruits to the South African police, which on April 1, 1947, had additional posts for 113 sergeants and constables for Africans. The depot will be under the command of the Divisional Deputy-Commissioner, Umtata, assisted by a fully qualified staff of European and Non-European instructors. Recruits will undergo a two months' course similar to that of the S.A. Police College, Pretoria, which will consist of law, physical duties, drill, first aid and physical training. Riding, horse management and veterinary instruction will be included for those posted to the mounted branch. The duration of the course for members of the latter branch will be 2½ months. Native constables assigned for duty with the Native Affairs Department will also undergo a course of training at the depot. Full particulars of pay and conditions are obtainable from all police stations in the Union. The aim of the new course will be to bring the training of Non-Europeans into line with that received by European members of the force.

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Professor Frankel warns South Africa of evil effects of industrial caste.

Professor S. H. Frankel, late of the Wits. University, in his recent address to a joint meeting of the Dominions and Colonies section of the Royal Society of Arts and the Royal African Society, said "The future of South Africa depends mainly on an objective

nquiry—and the supreme will to act on its results—into the fundamental problems of the economic organisation, which has been allowed to lie too long under the shadow of fear and doubt."

"Whereas in non-caste societies men are promoted on the ladder of achievement with appropriate allowances for minor non-economic factors, in South Africa non-economic factors predominate and Non-European workers can climb only a few notches of the economic ladder to find the next section barred to their advance." This "multi-racial team system" of organising labour prevented the full development of a latent income-creating power and disturbed the whole process of investment and organisation of production. Already there were signs that the Union was in imminent danger of a permanent slowing down or even decline of its productive powers.

New Brighton Bantu Benevolent Society.

The annual report of this society which has supported an average of eighty-seven old and indigent Africans in comfortable homes gives a picture which might well be regarded as a model or work of this kind. An encouraging feature of the work is the garden connected with the homes. This consists of an acre of ground allotted by the municipality together with a maintenance grant of £50, and excellent vegetables to the value of £180 have been produced on it in the year, in spite of unusually severe water restrictions. The produce is used in the dietary of the inmates of the homes which has been maintained at a value of 2,500 calories daily. Rent is paid by the Charity Organisation Society and all other costs in spite of higher prices and wages have amounted to only £19 per individual including an expenditure of £60 on a celebration at Christmas and nearly £2 per head on clothing. Apart from a street collection organised by the staff of a Port Elizabeth firm, no special appeal was made for funds.

Dr. Eiselein.

We learn with sincere regret that Dr. Eiselein has resigned his post as Chief Inspector, Native Education, in the Transvaal to return to university teaching as a professor in Pretoria University. His ability and courage will be greatly missed in the sphere he is leaving, for he has been the planner and contriver and the driving force behind the very remarkable developments in Native Education in the Transvaal in recent years. He has maintained a stout heart in very great difficulties and there is nobody of his calibre to succeed him. It seems a pity that he goes at this juncture, but at any rate we can congratulate the University of Pretoria on its capture.

Health Plays in Native Languages.

The Red Cross Society has decided to publish a book of Health Plays for African school children and to obtain these by means of a competition open to all teachers in Native schools and pupils of Native Teacher Training Institutions in the Union.

The competition will be for plays in the following languages: Xhosa, Zulu and Sesotho.

There will be six prizes in each section as follows:—

First prize	£4 4s. 0d.
Second prize	£3 3s. 0d.
Four Third prizes	£2 2s. 0d. each.

Plays in any other languages will also be acceptable and a fee of £2 2s. 0d. will be paid for each original play which is accepted.

Competitors may submit one or more plays and each entry must be accompanied by a slip of paper with the full name and address of the author of the play.

The subject for the plays is Health. As these plays are intended for the use of children in school, competitors are advised to base their plays on the Hygiene syllabuses of the Education Departments. The staging must not be too difficult or elaborate for the school children. The length of each play will depend on

whether it is for small children or more advanced pupils. Plays for small children should not take longer than 15 to 20 minutes and 30 to 40 minutes for the advanced pupils.

The closing date for this competition has been fixed for the 30th June, 1947, but entries should be sent in as early as possible.

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Spoil-sport Colour Bar.

It is generally felt in South Africa, and not without some reason, that when we meet New Zealand on the Rugby field the championship of the world is at stake. But so long as colour matters more to us than sportsmanship the claim is untenable. In 1948 a visiting "All Black" team, (ironical description!) is due to come to us in search of revenge for the defeats inflicted by our last touring team to New Zealand. But no Maoris must be chosen for it, although it is pretty clear that at least three of the really outstanding All Black players belong to that not very dark-skinned race. Here is what Louis Babrow, one of the brightest stars of the last team to visit New Zealand, writes about it in the South African weekly, *Spotlight* :—

"But one factor is still hampering the selectors in New Zealand. Any man with a trace of colour will not be allowed to enter this fair land of ours. What a great pity. We will not be able to see a player of the calibre of Johnny Smith, a man who saw service in many fields of battle and who is debarred from renewing acquaintances with friends he met at Alamein, Sidi Rezegh and Cassino. Among the forwards, too, there are two players who will not be able to appear in this country. Like proper gentlemen, one of these has stated that he appreciates our position perfectly and that he would hate embarrassing his hosts in a country where colour plays a prominent part. Such men are these—quiet and refined, with a code of honour many of us would be proud to possess."

Let us suppose, (as we hope), that South Africa wins the test matches decisively. Throughout the length and breadth of the Union it will be claimed that this result has proved that South Africa leads the world in Rugby Football. But thanks to our petty prejudice it will have proved nothing more than that White South Africa has beaten White New Zealand, a very different thing.

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German Students.

Professor Karl Barth, returning from lecturing at the German University of Bonn, said that at first he was not welcomed by the students. The only thing they knew about him, if they knew his name at all, was that he was opposed to Bismarck! Gradually they became less reserved. Their minds were a veritable chaos. They had no idea of the Bible and no idea of Christian doctrine. They were children in 1933 and they had never heard of anything but Nazism and they had all entered the Hitler Youth in good faith. These children of yesterday had to be handled with patience and affection. They were treacherously deceived and they [are the hope of tomorrow. He concluded by saying that this was the best term in his career as a university professor "I find myself surrounded and applauded as never before by these 'soldiers,' he said. "They thanked me in an address and begged me to return in the summer of 1947. I am very anxious to have a group of these young people at Basle this winter. With them it is possible to build up the future in a positive way."

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Corrections.

Our attention has been called to two slips in recent issues and we should like to correct them. In the March number in the article on "Orphaned" Missions the money figure in the sixth line from the bottom should be £170,600. Then in the April number in the notice of the late Senator Murray, the Scott Hospital at Morija was inadvertently located at Maseru.

The National War Memorial Health Foundation

By Professor H. J. Chapman

WE hear much in these days of the Four Freedoms and of Human Rights, but what avail the freedoms and the rights unless a man or woman has health? Dr. Samuel Johnson once said: "Unless a man has that virtue (Courage) he has no security for preserving any other." May it not be said of health that unless a man has that he has no capacity for the enjoyments of his human rights, no capacity for happiness, no prospect of living a full individual or communal life? This is the fundamental belief of the National War Memorial Health Foundation.

The Foundation was conceived in Italy. Florence was its birthplace. In the months after the end of the war in Europe officers of the Army Education Service conducted classes for South African servicemen and women and among the subjects for study were South African problems, of race relations, soil erosion, malnutrition, infantile mortality and disease. It came as a shock to many that all was not well with the health of South Africa, especially of her underprivileged millions. At the same time there was a casting-about for a national war memorial, for a living war memorial, a *monumentum aere perennius*. Could not this memorial somehow be linked with the urgent need for a progressive improvement in the health of the nation? At once it was objected: is not this the responsibility of the Government? It happened that there had recently been published the Report of the National Health Services Commission, known shortly as the Gluckman Report. The Commission had classified national health services as follows:

I Non-personal, the responsibility largely of local authorities.

II Personal

(a) Promotive	(c) Curative
(b) Preventive	(d) Rehabilitative

Of these the Government should be responsible for all except promotive health services.

Could not the war memorial project take the form of the *promotion* of the health of South Africans, a long-term project, and leave it to the Government to concentrate on the prevention and the cure of disease, a task of immediate urgency and one of such proportions that it would be likely to engage all the forces, human and material, that the Government had at its disposal? Thus did the project for a National War Memorial come to be associated with promotive health.

Promotive Health is no new-fangled idea. As early as 1758 an Aberdonian, James McKenzie, wrote a book entitled *History of Health and the Art of Preserving It* in which he put forward notions generally similar to our modern conception of Promotive Health. Our present Secretary for Health has described promotive health services as 'co-extensive with the fundamental requirements for building up and maintaining full individual and community life: adequate wages, correct nutrition, general and physical education, industrial welfare and hygiene.' The twentieth-century pioneers in promotive health were probably the men and women of Peckham who in one of their most recent communications made a comment which is enlightening:

"The significance of our findings is that a new science—the study of what is right—has come out of the Peckham experiment. The study of what is wrong is called Pathology. It has been necessary to find a new name for this new study. We have called it Ethology. Medical men study and cure the *pathos* of the people—the disease and disorder. Biologists study and cultivate the *ethos* of the people—that is, ease and order of living."

Dr. Gordon Laing of Johannesburg has put it very simply for us:

"Medicine has too long concerned itself almost exclusively

with the pathological and become steeped in disease and cure. It is time some return should be made to physiology and the promotion of the normal or the creation of the super-normal. This is the true field of promotive health, and to be successful must be carried on in an atmosphere free from disease. In other words, the aim should be to keep healthy people healthy."

Thus whilst the Government fights disease with all its might the Foundation, working towards the same objective, National Health, will assist constructively by *promoting health*.

What are its means to the end?

1. The undertaking of investigations into the conditions necessary for the promotion of health.
2. Education and organising public opinion in health welfare matters.
3. Co-operating with existing organisations, official and voluntary, which already undertake health promotive work.
4. Helping men and women of all races to obtain training to serve the Nation's Health.
5. Working with central, provincial and local authorities pressing them to deal with the fundamental causes of health.
6. Providing recreational facilities and promoting the establishment of playing fields throughout the country.
7. Planning and initiating the establishment in every neighbourhood of a People's Centre.

It will be noticed that the establishment of People's or Community Centres is only one of the activities of the Foundation but the Centre is really the unit which represents the Foundation "in the field." The function of the Centre is to help people to cope more efficiently with their environment and to provide facilities deficient in that environment. These Centres are essentially centres created by the people themselves and are not imposed from above. They are designed to meet the health needs of the different communities and will vary according to their different needs. The form which a People's Centre will take in a particular area will be shaped by the needs and every-day activities of the people themselves. While this is strictly true, it is clear that certain basic services will be provided in each centre. These relate to:

1. Nutrition
2. Child Care
3. Home Management
4. Education
5. Recreation

None of these services is new but the essential feature of a People's Centre is that all these basic services are drawn together in a single unit to serve a particular community, so that there is both a continuity and a comprehensiveness in their provision to promote higher standards of health.

The Foundation proposes to establish a Pilot Model Centre in the Cis-Kei for rural Africans—there will be others in other parts of the country, e.g. one for peri-urban Africans in the Edendale district, one for Coloureds, one for urban Europeans etc., and these will be followed, after the various types have adapted themselves, by a multiplicity of Centres throughout the length and breadth of the country wherever the need is loudly.

Health—not mere absence of disease, not mere freedom from ill-health—surely this is something worth achieving! The achievement of Health for all South Africans—surely this is the cause in which we should enlist! The Foundation has a Membership Scheme—why not become a member? Write to the National War Memorial Health Foundation, P.O. Box 34, Johannesburg and help to build a Healthy Nation.

The Christian Council of South Africa

THE past month has seen three important tasks undertaken in the work of the Council. The first was the attendance of a delegation of the Christian Council upon the Fagan Commission on Native Laws towards the conclusion of its sittings in Pretoria. After consultations extending over some three months, beginning with a meeting of missionaries on the Rand, and ending with a meeting of the Action Committee following on replies from a consultation of the constituent Churches of the Council, a memorandum had been prepared by the Council based on the Commission's Questionnaire. Much of what was set down in the council's memorandum served to re-emphasize from a wider field what had been said in part by the individual Churches by way of evidence given before the Commission, and revealed the common conviction of the Christian public on the important matters dealt with in the Questionnaire.

Discussion at the Commission's session in Pretoria centred upon the definition of a "civilised African" which would require to be the standard for any enfranchisement, and upon the possibility of any effective local government in the African urban locations in view of the unpopularity of the Native Advisory Councils, with particular respect to the method of election of leaders and representatives.

The second task was concerned with Native Marriage Laws. It was decided by the Social Welfare Section of the Council to call a meeting of missionaries and African ministers while the Secretary was in Johannesburg, to consider a proposed "Form of Marriage for a Christian Native," intended to bring about a measure of unification in Native Marriage Laws, which had been received by the Council from the Dutch Reformed Church for consideration and comment. The meeting was fortunate in including among its personnel of European missionaries and African ministers, the Rev. L. H. M. Jandrell of Standerton, who had been one of the Dutch Reformed Committee responsible for the proposed "Form of Marriage."

It became clear after some discussion that a good deal of the background would have to be filled in if the bald recommendations contained in the "Form of Marriage" (e.g. "Polygamy to be declared illegal and punishable") were to be a basis of discussion.

The matter was further complicated by the fact that several of the members of the meeting felt that the Council had gone thoroughly into all these matters and made their considered recommendations in 1944 in reply to a Minute of the Department of Native Affairs dealing with the subject of Native Marriages and Customary Unions. So far no action had been taken by the Department.

The meeting felt, however, that some good purpose might be served in ascertaining the points upon which the Council's recommendations and the Dutch Reformed Church's suggested "Form of Marriage" differed, and these made the basis of subsequent consultation between the two bodies. This recommendation was passed on to the Council's Action Committee.

The third item of importance also arose from the Secretary's presence in Johannesburg. He was invited by the President of the Witwatersrand Church Council to address that body on the possibility of a closer relationship between the Council and the Christian Council of South Africa. As a result of what was said a sub-committee was appointed to consult with the Secretary as to what, in detail, would be involved. With this sub-committee the Secretary was able to go into the Council's plan for the establishment of Local Christian Councils in the different centres of the country, and the mutual advantage, where Church Councils were already in existence, of their fulfilling this role. Complete accord was attained, and that sub-committee will, at the time of writing, be reporting back to the Witwatersrand

Church Council. We have high hopes that we may see at long last a closer relationship between the Christian forces of the Witwatersrand and the Christian Council, as the former fill the place that awaits them in the countrywide linking-up of the forces of the Kingdom.

EXTRACTS FROM THE COUNCIL'S MEMORANDUM TO THE NATIVE LAWS COMMISSION OF ENQUIRY

IN our opinion wrong mental attitude is one of the most serious dangers besetting life in South Africa to-day. To condemn the African to perpetual servitude in the interests of the White community is grossly unjust. We strongly support the principle expressed by one speaker at the conference held at Fort Hare in July 1942:

"The ideal order of society will educate its people for a common citizenship of the State. It will progressively share its civilization with the uncivilized. It will welcome the advance of individuals of any race and will accept them for what they have become, without regard to what they were originally..."

But in supporting this we would emphasize that as Africans, in their advance, acquire greater privileges, they must recognize that these are accompanied and conditioned by greater responsibilities, both to the nation as a whole and, in particular, to the members of their own race to assist in their advance.

We are fully aware that the basic principles enumerated above run counter both to much popular prejudice in the matter of race relations and also to some strong vested interests. We deplore that this should be the case, but we are bound to recognize the facts and to acknowledge with regret that the general acceptance of these principles will be slow. But we believe that the ultimate happiness of the various peoples occupying this land depends upon the acceptance of these principles and we put them forth as being those which the Christian Council of South Africa desire to champion and to propagate; and, in particular, we urge that legislation should always be directed towards the acceptance and not the denial of these principles.

BASIC PRINCIPLES

The presence of Africans in urban areas has been brought about by economic factors:—

- (a) the need of industry and commerce, and the domestic requirements of European homes;
- (b) the need of the African for cash to enable him to pay taxes and to survive under the conditions of a money economy which has been thrust upon him.

It is in the interests of the country as a whole that every worker be permitted, encouraged, and assisted, to make his labour as productive as possible, thereby raising the national income and the standard of life for all members of the community of whatever race.

In our opinion any restrictive regulation of the entrance of Africans into urban areas should be framed with due regard to the interests of all sections of the community, and not solely in strict accord with European requirements of cheap and menial labour.

The increasing demands of industry require that more use should be made of the African. To this end he should be allowed to acquire skills and to use them, gradually approximating to European standards of wages and living.

The preservation of Christian moral and social standards in the interests of the country as a whole requires that the family of the worker live near the place of employment. The fullest economic use of his labour requires that he and his family become permanent members of the urban community, as well as the rural.

HOUSING

The same responsibility rests upon the State and the local authority to provide housing within the economic resources of the worker in respect of the African as is recognised in respect of European citizens. So long as wage rates for either group make it impossible for them to provide accommodation for themselves, either by ownership or by renting at prevailing rates, the local authority and the State should together be responsible for providing decent houses at sub-economic rates.

Africans should be encouraged and assisted to provide their own accommodation wherever it is possible for them to do so in conformity with ordinary building and health regulations.

We recognise that in the present state of race relations it is inevitable that zoning on racial lines will exist, but we submit that so long as such zoning is necessary the following principles should be recognised:—

- (a) that in areas set apart for Non-European occupation provision should be made for the purchase of building sites by Non-Europeans and for the erection of houses by Non-European labour;
- (b) that the controlling principle in the selection of such areas should be to place them as near as possible to the place of employment, and not—as is at present so often the case—to place them as far as possible from areas occupied by Europeans.
- (c) Existing long-established places for Non-European occupation should not be abolished or converted to European use because European settlement has grown up around them.
- (d) Where Non-European areas have been created at a considerable distance from the centres of employment the State and the local authorities should see that transport is provided within the means of the residents.
- (e) So long as migrant labour and/or mass employment of unmarried Africans prevails hostel accommodation should be provided by local authorities.
- (f) All possible steps should be taken, whether by the establishment of a statutory minimum wage system or otherwise, to prevent such provision of transport and housing facilities by the State or local authorities from operating in practice as a means of subsidising the payment of sub-economic wages by employers of African labour.

Squatting is not a problem confined to Africans, although in their case it is intensified by strict residential regulations. The solution lies in opening up more areas in which Africans can purchase their own land and build their own housing, conforming to local regulations. The urge to possess land and a home is as strong among Africans as among other people, for which reason sub-economic housing schemes should include a system by which the tenant can ultimately acquire the house and stand. We consider schemes such as that at Hammanskraal (known, we believe, as the Nearer Settlements Scheme) are doomed to failure while so far from the places of employment. The collective amenities provided by this scheme are admirable, and might well serve as a pattern for workers' villages, but they must be within reach of the place of employment to preserve normal and creative home life.

ADMINISTRATION

African townships should be controlled by a Council elected by the residents, as in the case of other communities. Until this becomes possible the Advisory Boards should be reconstituted, and increasing responsibility vested in them, with a view to training African residents in local government. Administrative posts, up to the highest, should be open to Africans with the necessary qualifications. So long as the present system remains, by which African townships in urban areas are managed by a committee of the neighbouring Town Council, the residents of

the township should be represented on that Council. Members of all racial groups should be eligible for election as representatives.

USE OF AFRICAN LABOUR

We consider that there is nothing wrong in service contracts in fact there may be much to be said in favour of compulsory contracts for everyone. But these contracts must be bilateral and not as in the iniquitous Masters and Servants Act which has done so much to make South Africa a by-word among freedom-loving peoples. In particular, we strongly condemn the use of service contracts as passes. They should be producible on demand, with a reasonable time limit for production, as in the case of motor driving licences.

The operation of the Masters and Servants Act in rural areas is one of the strongest reasons for the influx of Africans to towns. They will do anything to escape work which binds them and their children by a contract which is mainly unilateral in its terms and which restricts free movement.

Other causes of the influx to towns are the poverty conditions in many of the reserves, the lack of adequate training in scientific farming from which the African might enjoy a fair return, lack of medical and educational amenities resulting in the African expending an unreasonable proportion of his income in sending his children to school. There is no redundant labour in towns; in fact there is a shortage of labour, but in many cases labour conditions are so unattractive that Africans are continually on the move. Employers of labour who respect the personalities of their employees never have a shortage of labour.

The movement of labour is by no means a new or peculiarly African phenomenon. It has accompanied the rise of industrialism in most countries. South Africa, therefore, has an opportunity to avoid some of the consequences which are still evident overseas, e.g. the rise of slums. In our opinion a main factor must be a safe-guarding of the human freedoms of the workers and a system which will assure to the workers the maximum share of the fruits of their labour.

LIQUOR CONTROL

The decision should be made by the local option of residents with a strongly guarded proviso that profits from the sale of beer must not be used for private gain or essential community services but should be applied to the provision or improvement of amenities in the locations or townships affected.

In our opinion there is need in South Africa of effective national control of the liquor trade with due regard particularly to the need of checking the evil of the underground traffic which exists at present.

PASS LAWS

We are united in the conviction that there is only one thing for passes—total abolition. They are wasteful in every way; a continual source of friction. We also consider that Africans should not be required to carry tax receipts any more than members of other racial groups are required to do so.

Identification Cards: As a transition procedure we consider it desirable that these be carried by adults of all races, it being understood that they may not ordinarily be demanded by the police unless there is definite reason to suspect the person concerned. If at any time a general inspection of cards be required (as with driving licences) seven days grace should be given to produce them at the nearest police station.

MIGRATORY LABOUR

- i. The effect on family life is disastrous to such an extent that African leaders have been heard to say that they do not know how they can reconstruct family life in many places.
- ii. An unstable labour supply involves industry in needless expense which the establishment of permanent residential workers would obviate. The money thus saved could be used to improve wages etc. Where some form of lab-



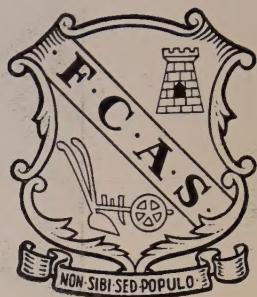
'SOLDIERS AND SERVANTS'

ROYAL VISIT

TO

LOVEDALE

1st MARCH, 1947



FIVE THOUSAND YOUNG AFRICANS GREET THE ROYAL VISITORS WITH SONG

May 1st, 1947.

THE SOUTH AFRICAN OUTLOOK.



THE KING ASKS ABOUT ONE OF THE SCHOOL BANNERS.

(DR. SHEPHERD WITH THE KING; THE QUEEN BEHIND, WITH MR. AND MRS. ERNEST CLARK
AND THE REV. H. C. N. WILLIAMS.)



THE QUEEN IN INTERESTED TALK WITH SOME OF THE GIRLS.



THE KING PASSING ALONG THE LINES WITH DR. SHEPHERD.

(PRINCESS MARGARET, WITH DR. KERR AND THE REV. AND MRS. E. W. GRANT IN THE BACKGROUND.)



THE PRINCESSES CONGRATULATE PROFESSOR JABAVU ON THE SINGING.



PRINCESS ELIZABETH IS INTERESTED IN ANOTHER BANNER.

MEMORABLE AND ROYAL WORDS

“That the South African people may achieve their high destiny is my fervent wish.
May South Africa advance from strength to strength
In Justice
And Righteousness,
And in Happiness to all the people.”

His Majesty the King.

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“Your great problems can only be overcome by great efforts and high ideals, aroused and stimulated by the process of education. But it must be education in the highest and best sense.... Into the fabric of learning must be woven the four unbreakable strands which all great countries have possessed, of honesty, courage, justice and resolve.”

“I have been much impressed by seeing how deeply rooted is the love, the loyalty one toward another which binds the family together, and when I have been fortunate enough to go into your homes, I have been truly happy to feel the good and lasting influence of family life with its strong religious background, in which your young people grow up. That surely, is the foundation of all happiness and all progress.”

“I am taking back to England a treasure of unforgettable memories.”

Her Majesty the Queen.

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“Now that we are coming to manhood and womanhood it is surely a great joy to us all to think that we shall be able to take some of the burden off the shoulders of our elders, who have fought and worked and suffered to protect our childhood.”

Princess Elizabeth.

recruiting is necessary it should be organized on a national basis, and not for private profit.

THE COMPOUND SYSTEM

This has all the abuses of the barrack system. Because it is an unnatural way of life it leads to a vicious invasion of settled and stable African life by the spread of prostitution and other vices.

PROVIDING HOUSING FOR EMPLOYEES' FAMILIES

(a) We consider adequate provision for families of Native

employees in or near areas where mines and industries flourish to be desirable and it should therefore be made practicable. The establishment of villages near the place of employment, with houses that can be rented in the ordinary way, will presuppose adequate salaries.

(b) We consider that the development of such villages and townships, with proper health supervision, etc., will not have any particular effect on adjoining townships, any more than the existence at present of different types of township produces any effect.

Education for more Efficient and Contented Farm Labour

By B. B. Mdledle, B.A.

THE *Farmer's Weekly* of the 16th ultimo draws the attention of its readers to two noteworthy statements on rural Natives made recently, both of which concern agriculture intimately. One is by the Secretary for Agriculture, Dr. Neveling, who has declared that "the time has come for a more intensive concentration on the training of farm labourers." The other is taken from a memorandum submitted by Mr. Theo Wassenaar on behalf of the Transvaal Agricultural Union to the Native Laws Commission that "it is essential that farm schools for Natives should be established."

"The causes of this problem are manifold," says the *Farmer's Weekly*, "and opinion probably differs as to where the root of the trouble really is. The T.A.U. Native Affairs Committee has probably put its finger on the main cause in pointing to the want of education. The less educated a person is the less efficient he is and the more gullible. If the Natives on the farms and in the reserves were to be educated, they would be worth more economically to their families, their employers and the State than they are now. Also, they would not so readily fall for the blandishments of those who try to persuade them to migrate from the countryside to the towns. Essentially rural by nature, the Natives should, as the T.A.U. suggests, receive instruction with an agricultural bias. That is a reasonable and constructive suggestion in the interests of the Natives themselves, etc."

No one would quarrel with any scheme that prepared a man for his life's work, but it is astonishing how much ignorance is displayed both by the T.A.U. and the Editor of *The Farmer's Weekly*. They are not solely to blame, however, for they are fed by the Native Affairs Department with information that is not commensurate with the true state of affairs. That Department, instead of honestly telling the country that they are made to shoulder a burden that is beyond their power, is constantly creating posts such as the Native Affairs Commission, the Director of Native Agriculture, the Assistant Director of Native Agriculture, the Planning Committees and a host of other officials, and yet the good results aimed at are not forthcoming. The world is generally given the impression that the Natives are indifferent and unresponsive. The truth of the matter is that the areas occupied by Natives were never meant to be self-supporting. The title-deeds held by Natives show quite clearly that the Natives do not own the land, but merely occupy it. In theory they may raise loans with the Native Trust for the improvement of the lands they occupy, but in practice this does not work. The Native reserves were meant to be a reservoir for cheap Native labour. The kind of education pleaded for by the T.A.U. and the editor of *The Farmer's Weekly* is already provided at our Native Agricultural Schools under the aegis of the Native Affairs Department, and only a small percentage of those who complete their courses at these schools is absorbed as demonstrators under the Native Affairs Department. The rest are told to go and

work their fathers' lands. Droughts come, and lack of working implements confront these young trained agriculturalists, and they realise they cannot make a living out of these meagre plots. In a word they have been out on a wild goose chase. Pangs of hunger drive them to the industrial centres.

The Farmer's Weekly is not quite correct when it attempts to throw the blame of this Native preference of work in urban areas to farm labour, on "those who try to persuade them to migrate from the countryside to the towns." The farmers have been told time and again to put their house in order, and then the labour factor will right itself. We earnestly hope that they do not think to get skilled labour with no sacrifices on their part. But let me allow Mr. H. Kopman of Johannesburg speak for the Native. I quote him *in extenso* from the same paper: "The evidence given by Mr. Theo Wassenaar to the Native Laws Commission of Inquiry seems to me to be pretty wide of the facts."

"Let us take the last statement first. Mr. Wassenaar states: 'Tax receipts are self evident. Europeans carry them as well.' I have paid many taxes for many years and have met hundreds of South Africans who have done so. I have yet to meet a European who carries his tax receipts on his person and is obliged to show them to every policeman on request.

"Take the statement, 'wages on farms cannot compete with those in industry.' I think Mr. Wassenaar will agree that any person, be he White or Black, is entitled to work where he thinks he can earn most.

"Then again it is said: 'Natives do not take into consideration the free housing, lower cost of living and so on, enjoyed on the farms. They fail to compare the actual wage they receive on farms with the effective value of such a wage.' Let us take free housing first. What value does Mr. Wassenaar place on the average hovel in which the average rural Native lives? As one who has travelled the Union pretty widely and has seen at first hand how the farm Natives are 'housed,' I think Mr. Wassenaar will agree that the value of the so-called housing is pretty negligible. As to the lower cost of living in rural areas, well, that depends on how you can or want to live.

"Then take the question of working hours. Mr. Wassenaar states that fixed hours of labour cannot be applied to agriculture. How are fixed hours applied in other countries such as Britain, Australia, and New Zealand?

"The position finally boils down to the fact that the rural Native wants a share in the better things of life, an education for his children, some provision for his old age. Unless the farming community will in time be able to give these things to the Natives on the farms, no amount of coercion, registration, carrying of tax receipts, or what not will keep a contented rural Native labour force on the farms."

Why Support the Penal Reform League?

THE PRISON LABOUR SCANDAL

FROM the *Star* of 3rd April we take the following: "A scheme which will enable farmers to hire short term prisoners on a voluntary basis will be introduced shortly, as the result of a visit by a deputation of Rand farmers to the Minister of Justice, says Mr. T. P. O'Donoghue, editor of the *South African Dairyman*, who was a member of the deputation.

"In this scheme, prisoners will receive wages which the farmers will deposit with the gaol authorities when the labour is hired, on completion of their contract. A daily rate of ninepence has been agreed upon, plus food and quarters. Mr. O'Donoghue points out that the scheme should help farmers who are short of labour in reaping and harvesting their crops as well as permitting short term prisoners to work out their sentences far from prison environment.

"Farmers in need of prison labour are advised to communicate with the nearest gaol for full details of the scheme."

The only differences that we can see between this new scheme and the old scheme which has been in operation for years are that under the new scheme the work is to be "voluntary" and the ninepence is to be paid to the prisoner whereas hitherto it has accrued to the Department of Prisons. The old provision that the prisoner is to wear his own clothes and not prison garb apparently remains, also the arrangement that no warder or constable accompanies the prisoners, though an inspector may be sent out to visit the farms. The Department sees that only respectable and trustworthy prisoners are sent out. Most short term prisoners are respectable and trustworthy.

NOT A SMALL EVIL

The practice of hiring out prison labour to private employers has been going on for a long time and on a large scale. The latest Government *Year Book* informs us that in the year 1939 the *daily average* number of prisoners hired out to private individuals for "hard labour" was 3,090 and the amount earned by the Department of Prisons for this labour was £60,438. It is easy to say—and it sounds most plausible—that it is much better for prisoners to do farm work in the fresh country air than to work in a dingy prison. But this excuse bypasses the essential point that these men are not evil-doers. If they were real criminals they would never be turned loose upon the public in this casual fashion. They ought not to be in prison at all. They don't deserve even the one night's detention before trial. The trifling nature of the offences with which they are charged and the way they are sometimes handled are illustrated by the following incident, an incident that is not infrequent, as many city employers can testify from their own experience.

TREATMENT OF NATIVES BY POLICE

A reader who signs himself "Victim" writes to the *Star* (22-3-47): A respectable African employed by me set off one evening to visit his brother, who lives only a short distance away. I saw my servant leave my premises at 7.45, clad in a new suit which he had bought out of his small savings.

An hour and a half later I had a telephone call from the police. My servant was in prison, charged with "trespassing." I was warned that he would be fined in the morning, and that if he failed to pay he would get 14 days.

I immediately went to the police station, where I found the boy in a distressing condition. His shirt had been half torn off him, he had a great bruise over one eye and his leg was injured.

I was told that if I wanted him released I must sign an "admission of guilt" and pay £1. Of course I did so—the only alternative was to leave him where worse might befall him.

I am quite sure that many other European employers have had this experience. It was obvious that the "admission of guilt"

and the payment of £1 were routine—the police would have been very surprised if I had departed from the usual custom.

I did what most other European employers do, and for the same reason—to get the boy out of there as fast as possible. Afterwards he told me that he had been "picked up" at his brother's and "beaten."

HOW THE PASS SYSTEM WORKS IN THE CITY

The pass laws incriminate more than 100 Natives a day in Johannesburg alone. Investigations made by a representative of the *Star* show that the net work of regulations catches up the people on technicalities no more serious than parking a car over the yellow line.

It causes them to be herded in police station lock-ups overnight with real criminals. It brings them to court and initiates them into the feeling of being offenders against the State. In about one case in six it sends them to gaol, along with the career robbers and thieves.

On a morning picked at random this week—not a Monday when the roll is almost doubled—there were 132 pass and curfew cases before the magistrate at the Native Commissioner's Office in Fordsburg. The Natives had been picked up in the previous 24 hours, taken to various police stations scattered over the city and kept in the lock-ups for the night.

In many police stations the lock-ups are understood to be like barn-like rooms, holding up to 60 people each. Inmates are said to get a mat and two blankets to sleep on. A police regulation prohibits reporters from seeing inside the lock-ups.

In the morning, from 7 o'clock onwards, the Natives are loaded on police vans or military lorries and taken to the courts where they are to be tried. Pass offenders go to the Native Commissioner's Office. There they stand or crouch in cages, desperately clutching little tattered pieces of paper which once were passes and which they think represent their only hope of escaping conviction.

The court sits at about 11 o'clock. The Natives stream through it in a comparatively swift-moving queue. They have their charges read to them, they plead—they nearly all plead guilty—and are sentenced in an average of less than a minute each.

THE PASS LAWS : NATIVES BEWILDERED AND EMBITTERED

Every day hundreds of Natives appear in the magistrate's courts on the Witwatersrand for offences against the pass laws. Every day up to 1,000 stand in queues outside the Central Office in Johannesburg in an attempt to comply with those laws.

The position is proving beyond the understanding of most Europeans and the Chief Pass Officer, Mr. E. A. Kernick, who has dozens of inquiries daily, offers to explain the law to any employer who is in any difficulty about it, if they care to telephone him.

But the complications of the pass laws are believed to be proving not only bewildering, but also embittering to the Natives who have to comply with them. The Central Pass Office has strict injunctions to deal with all Natives courteously and speedily as its attenuated staff can permit. Nevertheless the intricacies of the law are beyond the scope of many Native minds, as the crowds before the courts testify.

PROVISIONS OF ACT

Mr. Kernick explains that all Natives in Union towns come under the provisions of the Natives (Urban Areas) Act. When they enter a town they have to take out a six-day permit to seek work. When they have found work they have to take out a service contract. If they are living in the municipal area,

visiting or on holiday, they have to have a permit to do this, subject to accommodation being available for them.

When they want to leave the municipal area they have to take out a travelling pass, and always they are supposed to carry on them their general tax receipt as a means of identification, or else a certificate of exemption, or extension of time in which to pay the tax. (*Star*).

DO WE OURSELVES UNDERSTAND ?

When we read such accounts in our daily papers—the daily papers are doing a public service in giving them publicity—what do we readers think, or say, or do? Do we realise that such things are not done in the free countries of the world, that, in other words, our Union is not a free country for the majority of its inhabitants? Do we stop to think that, if we have been hiding our heads in the sand, such abuses as our hiring out of prison labour to private persons—thus giving a politically influential employer class a vested interest in full prisons and in laws applying only to Natives which keep the prisons full—these abuses, if ignored by us, are widely known throughout the world? How has this come about?

In the year 1930 the Conference of the International Labour Organisation, a body representing the governments, the employers and the workers of fifty-five States, discussed this particular question and adopted Article 2 of the "Forced Labour Convention (1930) which, section (c), permits work to be exacted from any person as a consequence of a conviction in a court of law, provided that . . . *the said person is not hired to or placed at the disposal of private individuals, companies or associations.*" (italics ours). South Africa was represented at this Conference and the Union's representatives presumably explained to that international audience why South Africa was unable to support the adoption of this Article. We may be sure that South Africa's attitude in this matter and our practice of hiring out prison

labour to private persons is widely known and that this is one of the things that count so heavily against us in world opinion. At New York General Smuts is reported to have made to Dr. Xuma the pathetic remark, "These people don't understand us." It might be well for us to consider the possibility that some at least of "these people" understand us better than we understand ourselves.

SOMETHING SHOULD BE DONE ABOUT IT

If, when we get the facts presented to us, we feel that something should be done to rid our fair land of these abuses and to clear South Africa's fair name of the blots that deface it in the eyes of strangers, the question presents itself; What can we do? Let us all put the question to ourselves, What can I do? Here is an answer.

Reforms of abuses that have many interested supporters can only be carried through when public opinion is strongly stirred. Isolated individuals can rarely accomplish so great a change. But when individual reformers get together and pool their efforts in a militant organisation, things may begin to happen. Now there has just been formed The Penal Reform League of South Africa. The Organiser of the League is the Rev. H. P. Junod who has been for many years Prison Chaplain to the Pretoria Central Gaol. Mr. Junod's address is 25 Victoria Road, Waterkloof, Pretoria.

The abuses with which we have been dealing are affecting—and hurting—so many thousands of our Bantu fellow-countrymen that we feel emboldened to say bluntly to each one who reads these words: If it is at all possible for you to do it, send £1 1s. to Mr. Junod and become a member of the Penal Reform League. You will then have literature sent you telling you what the League is doing. Like every young organisation of the kind, the League urgently needs members and needs money.

N.M.

Native Education at the Cape

WAR-TIME shortage of paper had many ill-effects. Among them was the suspension of many official annual reports. Thus the Report, now to hand, of the Superintendent-General of Education for the Cape Province, covers practically the whole War period viz. 1941 to 1945.

The Superintendent-General is able to record with thankfulness that education at the Cape suffered little on account of the World War. A shortage of administrative and teaching staff, the utilization of temporary teachers, a curtailment of the building programme and of necessary repairs, some shortages of school equipment, these appear to have been the chief disadvantages suffered in education. In contrast to the problems of war-torn Europe; evacuation, bombing, rationing, etc., there is indeed much to be grateful for.

Of chief importance to workers in the African field are the sections devoted to Native education. In the five years under review there have been gratifying improvements in several directions. The number of primary pupils has increased from 211,815 to 247,478. In the Secondary sphere, the decision of the Government to pay the full salaries of Secondary and High school teachers instead of merely two-thirds, has brought this advanced education within the reach of much larger numbers. Although its full effects have had insufficient time to reveal themselves, in the five years under review the number of secondary pupils has jumped from 2,769 to 4,738. In 1936, 28 African candidates entered for the Senior Certificate Examination, in 1945, there were 164 African candidates. In 1936, 233 Africans attempted Junior Certificate; in 1945, 1,039 Africans sat for it.

Much more generous financial provision has been made for Native education. Since 1940 the *per capita* expenditure has risen

from £2 6s. 7d. to £3 15s. and the Superintendent-General estimates that it will continue to rise for the next seven years.

By 1943, the number of pupils per teacher had been brought down to 41, but the introduction of the school feeding scheme caused increased pressure on the schools and sent the number up to 47 per teacher. Dr. de Vos Malan regards this figure as much too high but considers that it is caused much more by lack of classrooms than by lack of teachers. The Department has followed a policy of appointing additional teachers at existing schools rather than of opening new schools and the Missions are finding themselves increasingly unable to provide the accommodation required. He urges the need for a comprehensive building scheme, and considers that the only alternative to building by the State is a much more liberal scale of rent grants to the Missions.

A most significant and encouraging feature of the report is the Superintendent-General's consideration, brief though it be, of the provision of education for all Native children during the next ten year period, possibly the first reference to such an objective in any official report.

This would entail the bringing of 33,000 new children into the schools every year. It would mean the provision of an extra thousand teachers every year. This in turn would demand the doubling of the numbers of our present Higher Mission, High, and Secondary schools. The difficulties are enormous, but the mere fact that they are adumbrated is a most heartening sign.

"The progress revealed," concludes the Superintendent-General in this section of the report, "is greater than that made during any previous five-year period. Much of it has been due to more liberal financial provision for Native education; much to

a growing desire for education on the part of the Native people themselves." The statistics of Native education, however, "leave no room for complacency. They show only too clearly that Native education is still at a stage where only about 50 per

cent of the pupils proceed beyond the Sub-Standards and the holding power of our Native schools is still disastrously low.

J.W.M.

Sursum Corda

THE CHRISTIAN SALVATION

AS we follow the story of man's life upon the earth, one conclusion to which we are driven is that man is incurably religious. And as we try to grasp the inner meaning of religious faith and practice, we are further driven to realise that always and everywhere he is seeking an answer to the question, what must I do to be saved? As we observe the clouds of incense which rise from myriad altars, the precious gifts which are brought to the temples; as we listen to the chants of the priests and the response of the people; we are conscious of a deep sense of need, the desire for safety, the conviction that only with the help of the gods or of God can man be secure.

Sometimes those who seek divine help are actuated by fear of powerful enemies who threaten them with spoliation, oppression, slavery, death. Sometimes they seek protection from storm and flood, drought and famine. Sometimes they are afraid of diseases and plague which threaten men and animals with death. When we come to the greater faiths we find that man seeks deliverance from the evils that lurk within his own nature and which are recognised to be disloyalty to a divine Ruler. This is vividly expressed in the words of a Hebrew prophet:—"Where-with shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" That is a literal account of what men were doing, what they have always been doing.

The great prophets ever proclaimed that this was not the way of salvation, that the way was shown by the Lord God himself, "to do justly, to love mercy, and to walk humbly with God."

The religious teachers of many lands have pointed their fellow man to various ways of salvation. One way by which Greek teachers sought to lead people was that of Knowledge. It was their conviction that the evil within us which was the cause of all our troubles was the result of ignorance. Consequently the way to deliverance was instruction. Let in the light, they said, and the darkness will disappear. The Greeks sought wisdom.

A modern echo of this is the claim that what men need is Education. This we have tried, and we have found that education is not enough, that education and scientific knowledge may be, have been, weapons of evil on a colossal scale.

Very many people today are seeking deliverance, salvation, from the circumstances in which they are compelled to live and work. It seems to them that the way of salvation is to take such action as shall compel government or employers to change the circumstances, to provide the means by which life can be made more secure and work less burdensome.

The Christian way of salvation begins with man himself. Those who preach the Gospel quite agree that efforts should be made to improve the conditions of life and work; but they maintain that although we could frame the environment of life and work according to our hearts' desire, we would still be in direct need of the salvation of God, inasmuch as no change in circumstance can root out the sins which beset us and which cause the ills from which we suffer, Egoism, Pride, Greed, Sensuality. While these remain, safety and security cannot be found.

Deeply and vitally significant are the words of the angel of Annunciation, "Thou shalt call his name Jesus, for he shall save his people from their sins."

In days gone by preachers were wont to take long views, think of the ultimate issue of sin in the world to be, when this is ended. This emphasis on the wrath to come, on the dangers of hell, was justified in their eyes by the fact that this life is temporal while the life to come is eternal. While the emphasis has changed and while we do not try to frighten people in the way of life by depicting the flames of hell, it is necessary to remind people that the issues of life are not restricted to the world which is temporal; that still, the wages of sin is death, that sin is enmity against God and must issue in separation from the infinite Source of Light and Life, which can only mean darkness and death.

It is quite easy to see that some people need to be saved from their sins. They are already reaping the harvest in wretched homes and ruination to themselves, body and soul. It is plain to be seen that they have no power of themselves to help themselves, that only God can save them.

It is not so easy to realise that we all need the salvation of God, every one of us, especially he who in effect says, God, I thank thee that I am not as other men are. Within us all there are seeds of those very sins, the harvest of which we can see in other Egoism, Pride, Greed, Sensuality. The seeds are in us, the seeds grow. Unchecked, they will produce a harvest, here and hereafter, and in this, we, like others, have no power of ourselves to help ourselves.

Therefore God in Christ has come to our help. God was with Christ to the end that he might reconcile us to himself. He has taken the first step. "By grace ye are saved." We must take the next step, "through faith," when we realise that we have no power of ourselves to help ourselves, that when we would do good evil is present with us; and when we realise that the salvation of God is a gift which by faith we receive, that Christ is a gift to save to the uttermost all who come to God through him.

The story of man's life on the earth proclaims his need of salvation; the Gospel proclaims God's power to save. Deliverance from sin and its power is only the beginning. God's gift opens the door of a new life, "the life of God in the soul of man," the life which was revealed in its fulness in the life of Jesus, who "wrought with human hands the creed of creation in loveliness of perfect deeds." In him we have set before us the high calling with which we are called by God, "to be conformed to the image of his Son." With this in view, faith is not simply the action by which we lay hold of the gift. It is an attitude of loyalty, love, and obedience in which we maintain a living, life-giving correspondence with our Lord. Thus, the salvation of our God, beginning with deliverance from the power of evil within us, stretches out and broadens to include what St. Paul describes as his own experience: "the life that I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

J.B.G.

Orphaned Missions

(The following report was presented to the Committee of Reference and Counsel of the Foreign Missions Conference on February 28, 1947.)

Now that the missionary societies in Scandinavia are able to resume responsibility for their own work overseas, the chief remaining tasks are to provide: (1) Continued but decreased aid through 1947 for the Paris Evangelical Mission. (2) Advances to societies in Holland still unable to secure foreign exchange. (3) Continuing responsibility for German missions, including: (a) aid for German missionaries stranded in Indonesia and Japan; (b) funds for German missionaries needing to be repatriated on compassionate grounds; (c) furloughs in the United States for a limited number of families to insure their return to their fields after rest and study; (d) assistance in bringing selected missionaries to serve in German-American congregations and to secure support for their work abroad; (e) help to German missionaries released from internment in finding opportunities of service with other missions nearby or in returning to their own fields; (f) the protection of German mission property in the treaty to be made with Germany; (g) insistence on the long-term right of German missions to engage in *bona fide* mission work abroad.

However, the delay in treaty-making—even Secretary Marshall is not confident that the Moscow Conference will result in a treaty with Germany—means that the resumption of responsibility by the German societies will be postponed beyond our earlier expectations. This, in turn, means that we shall have to continue our aid considerably longer, certainly well into 1948 and possibly into 1949.

The main burden for this continued help will fall on the North American churches and mission boards. We cannot reasonably expect materially increased help from Great Britain. Recent political events abroad and economic difficulties at home, accentuated by the worst weather in over a century, have their inevitable repercussions on the financial capacities of the churches and mission boards in Great Britain.

In this sphere, as in so many others, North America must take the lead and bear the brunt, in this case of saving German missions in the postwar as well as the war period. German missions are literally at stake. They are vital to wholesome spiritual life in the German churches, and sound German church life is essential to a democratic, cooperative Germany.

Thus Orphaned Missions are an integral part of the ecumenical movement and of world order.

CHINA

The continued civil war means that inflation goes on unchecked. The result is increasing hardship for those trying to live and carry on missionary work. The situation calls for increased support on behalf of a large group of devoted German missionaries.

INDONESIA

Here again the political situation is disturbing. The Dutch hold a few cities in Java and Sumatra, while the Indonesian Republicans hold the rest. At present there is a strict blockade of the Islands, throttling commerce and interfering with the repatriation of Europeans, including the wives and children of the Rhenish Mission. We are appealing again to Dutch mission leaders in Holland and Indonesia to press for a way out of the impasse.

SOUTH AFRICA

The Paris Evangelical Mission in Basutoland is appealing for additional help in view of the aggressive and well-financed tactics of the Canadian Roman Catholic Oblats de Marie. As our correspondent writes: "Our dream of a self-supporting church is far out of date now, because we are asked by the people and expected by the government to put our work on the same level as the Roman Catholics."

The superintendent of the Rhenish Mission in Southwest Africa acknowledges our grant of £5,000 for the first quarter of 1947 as follows:

"With this action our anxieties for the continuation of our missionary work in the months to come have been kindly removed from us as with one stroke, and with deep and joyous emotion we wish to thank you and the International Missionary Council for faithful assistance. This aid is faith-strengthening evidence to us for the Una Sancta in a world devoid of peace and also proof of the truth of the Bible word that the Lord knows them that are His and that He will not leave them nor forsake them. Even the drought which has been on our land far and wide for three years and which has impoverished many of our church members so that they cannot pay their small parish dues, even this drought will serve us in the sense that all things work together for good to them that love God. Hearty thanks and greetings."

Two of the five missionaries interned in South Africa have been allowed to return to their work.

SOUTH PACIFIC

Chaplain Robert A. Whitaker, formerly attached to the U.S. Naval Base at Manus, Admiralty Islands, wrote to Rev. J. Burt Webster, D.D., executive secretary of the Army and Navy Division of the National Council of the Protestant Episcopal Church, as of May 31, 1946.

"The work among the Native villagers continues under the guidance of my successor and two enlisted men. In spite of the fact that it has been no longer possible for us to share the weekday teaching load, school sessions have continued under the leadership of the older and more advanced Native boys. The Sunday morning service of worship, drawing from three villages, now has a loyal congregation of over three hundred. In the light of the growth of this work and the intense loyalty and devotion of the Native Christians themselves, I do hope that the Federal Council will lose no time in assigning these islands to some mission board which may give immediate backing to what has become a most thrilling field. Our Roman Catholic brethren are not wasting any time. Already, not only the former missionary priest has returned directly from a Japanese internment camp, but two brothers have also arrived. Within a month two priests and six sisters from the States are expected to appear upon the scene."

Since the above was written, Mr. Walter of the Liebenzell Mission, who was interned in Australia, has returned to Manus Island. But the situation in Basutoland and Manus Island bears witness to the fact that the Roman Catholic Church is endeavouring to recoup its losses in eastern Europe by corresponding gains elsewhere, regardless of the previous occupation of the fields concerned by Protestant missions.

In addition, the above situation points up the importance of strengthening Continental Missions to enable them to continue and to improve their service overseas. To this end we urge continued support of the Orphaned Missions Fund.

Lovedale Hospital Board

REPORT FOR THE YEAR 1946

STAFF

This past year has been unique for these Hospitals in that, for the first time, we have had our full complement of Medical Staff. As a result there has been a marked improvement in the services we have been able to render. Another resulting benefit has been a quicker turnover of the patients, thereby enabling more people to be treated with the same number of beds. The increase in the number of Outpatients perhaps reflects the approval by the African people of the Non-European doctors. This increase has been of such a degree that we have had to ask the Provincial Council for permission to increase our number of Residents to three. It must never be forgotten that these Hospitals have always laid an emphasis on training, whether it be the training of student nurses, or the training of qualified girls in the acceptance of responsibility. We are glad therefore of the new privilege of training young Non-European doctors in the application of the knowledge they acquired during their student days.

In March Dr. Sinclair arrived from overseas to take charge of the Surgical work, being followed five months later by his wife and daughter. We value the contribution they are making to these Hospitals, and trust they will be happy in this sphere of work.

Miss Boyce, our Secretary and Treasurer, who had seen fourteen years service with this Hospital, resigned in September on the occasion of her marriage to Mr. Sampson of Alice. Miss Boyce had been a most loyal and efficient member of Staff, and we all wish her every happiness in her new life.

We are glad to report that we have secured the services of an experienced Sister Tutor. Our examination results prove the value of this appointment.

THE VICTORIA AND MACVICAR HOSPITALS

Again the Victoria Hospital has been full throughout the year, and many patients who urgently needed Medical and Nursing care had to be refused admission. The feeding schemes introduced by the Native Affairs Department have continued to maintain a fair standard of Nutrition in many cases, but there is still a vast amount of malnutrition. Whilst the number of patients admitted with malnutrition has dropped to 39, the number admitted with Broncho-pneumonia, which frequently follows malnutrition, has risen to 76. It is therefore obvious that there is no ground for complacency regarding the health of the Native people.

Another cause of concern is the grossly inadequate supply of soap reaching the Native people, as evidenced by a considerable increase of Scabies. This entails much discomfort and suffering, especially in children, and they in particular are feeling, in more ways than one, this shortage of soap.

We would be failing in our duty if we neglected to draw attention to the deplorable increase in Venereal Diseases. In one year our admissions with Syphilis have increased from 18 to 36, and those with Gonorrhoea from 8 to 47. The figures quoted refer to cases admitted because they were suffering primarily from these diseases. Many others admitted for some different complaint were also found to have contracted one or other of these conditions. This increased incidence is a forceful illustration of the decline of moral standards amongst the African people.

The Macvicar Hospital has continued to be filled to capacity. Unfortunately the number of those seeking admission has now

reached such proportions that patients often have to wait four to five months before we can take them. Their chances of cure are consequently diminished. This is a most unsatisfactory and disheartening situation but the Union Government is energetically pursuing a comprehensive and far sighted policy for Tuberculosis. If these plans can be carried through there is reason to hope that this scourge may be very largely reduced.

We again wish to express our appreciation of the help and co-operation received from the Health Department of the Union Government, and from the Cape Provincial Administration. The former has always carried full financial responsibility for the Macvicar Hospital. The Provincial Administration generously accepted responsibility for the deficit incurred in the running of the Victoria Hospital during 1946.

ORTHOPAEDIC BLOCK

Once again we report no progress. Until we know our financial position as regards maintenance under the new ordinance we cannot proceed with the erection of this greatly needed Hospital. In the meantime many cripples are suffering, and some are dying, whilst policies are being formulated.

VILLAGE CLINIC

The Staff, Medical and Nursing, were glad to be able to open the clinic held at Kwezana, a village about twelve miles from the Hospital. The doctors and nurses give of their free time, that children may have the benefit of adequate treatment. The readiness of all to help is a great encouragement.

We gladly acknowledge the assistance received during the year from the Red Cross, and from Lovedale Health and Social Service Committee. The former have supplied, and the latter distributed, large quantities of Soup Mix, Dried milk, and other foods to needy cases. The visiting of discharged patients by members of the After Care Committee has done much to maintain cures effected in Hospital.

HOSPITALS ORDINANCE

The year 1946 saw the passing of the Cape Hospitals Ordinance. Although this Ordinance contains much that is good, it would be idle to pretend that we are in agreement with all its provisions. We cannot believe that the complete bureaucratic control to be exerted from Cape Town is in the best interests of either Hospitals or Patients. As Lovedale could not agree to having no voice in appointments to the Senior Staff of the Hospitals, the Victoria Hospital will become a Private Hospital. Whilst the future is uncertain, we trust we shall not be denied that co-operation between Church and State which has achieved so much relief of pain and suffering in the past. We believe that the task is best accomplished by the partnership of both.

HOSPITAL SERVICES

For doctors and nurses there are few tasks more discouraging than sending home to suffer, or even to die, patients who could be cured if only they could have the requisite care and attention. We therefore reprint the final paragraph of a previous report: "The Board and Staff are grateful for the opportunity of serving the people of this area but the gross lack of accommodation needed to provide adequate facilities for general and orthopaedic cases tends to develop a feeling of frustration. When it is remembered that probably no area in the Union is better served than this, the deplorable lack of hospital accommodation for Non-Europeans may be understood."

Janie Lyle Rogers

JEWS has been received with deep sorrow of the passing of Miss J. L. Rogers, formerly Head of the Domestic Science Department of Lovedale and latterly Principal of Emgwali Girls Missionary Institution. There has thus come to a term the life one of the best beloved and most Christian missionary women recent days.

Brought up in Kilmacolm, Renfrewshire, and educated there and at the Greenock Academy where she was contemporary with Miss McCall and Mrs. Kerr, she took training at the Glasgow and West of Scotland College of Domestic Science. When, after teaching for several years, circumstances required her presence at home, she willingly gave up her career. During this period she became engrossed in many forms of religious and youth work and gained for herself the devotion and love of the whole village, and especially of adolescent girls.

Fortunately for Christian Missionary work in Africa this break in her public career did not last long. When opportunity came for her to resume teaching again, she decided to bring herself up to date by taking an advanced course at Kings College, University of London, thus demonstrating her high standards and ideals. A few more teaching posts in the South of England with experience of Boarding School life there qualified her to accept the call to be head of the Domestic Science School at Lovedale in 1927. She served Lovedale whole-heartedly and devotedly for twelve years, and in 1939 at the request of the Mission Council of the Church of Scotland, became Principal of Emgwali in succession to Miss McGregor.

There are many educated African women scattered up and down the length and breadth of Southern Africa and even beyond who will recall with gratitude the training in homecrafts which they received under Miss Rogers, and all will acknowledge the benign influence of her personality. The term "Domestic Science" has a ring of abstract theory about it which reminds us that home-keeping is a skilled occupation, but it is very far from representing adequately the kind of instruction and training which African girls and women received at the hands of Miss Rogers and her colleagues. That is best described by the homely Anglo-Saxon term "home-making." And surely when we say that, we are talking about one of the most important branches of education regarded from the viewpoint of the community. Many girls trained in household arts have engaged in domestic service, and this is the aspect which, no doubt, is of most immediate interest to the European public, but it is not the first concern of the missionary teacher and in the long run is not the most important aspect in the eyes of the enlightened community. The test of such training is the rise in the standard of home-life of the African family which is owing to the contacts which African women have had with skilled and devoted Christian teachers like Miss Rogers, and the results of such training will only be apparent in succeeding generations.

Even in Missionary institutions the organization of courses has to follow closely the requirements of the Education Department, but during her period at Lovedale, Miss Rogers saw and assisted in two developments which were new. One was the training of African *teachers* of Domestic Science and the other was represented by a course which she instituted for *married* women who came back, or came for the first time, even from East Africa, to Lovedale for short courses in "home-making."

When Miss McGregor resigned from Emgwali after a long period of service, the Mission Council with the concurrence of the Committee in Scotland, invited Miss Rogers to succeed her as Principal. Emgwali is an institution for girls only, situated in a rural district far removed from the amenities of town life. The burden falling upon the head of such an institution of 120 girls is not only one of organization of staff and students but the

supervision and maintenance of services like electric light, water supply and modern sanitation which are not easy at any time but were especially difficult during the tenure of office of Miss Rogers owing to war and drought conditions. No difficulty, however, of material things affected the serenity of her temper or outlook. Endowed with physical strength she carried out her duties with courage and resourcefulness, aided by a devoted staff and with that attention to the graces of life which is more characteristic of institutions run by women than those by men.

When to the surprise of all her friends she received the intimation that her splendid constitution had been undermined, she exhibited to her colleagues and intimates an example of serene resignation and acceptance of the will of God which will ever remain an inspiration and example.

In perfect quietness and confidence, surrounded fortunately, by the love of relations, and sustained by the prayers of countless friends both Black and White, in a retired sea-side village near Cape Town she awaited the inevitable summons.

There is no measure of the extent of the influence of such a life lived in close communion with God through Christ, but neither is there any doubt of the efficacy of it.

M.R.K.

A TRIBUTE FROM THE GIRLS' SCHOOL, LOVEDALE

ALL who knew and loved Miss Rogers must, since the news of her death reached us, have been thinking especially of the example she set us of winning, attractive Christianity and keenness in the service of God. Wherever she was she won the love of those around her by her own lovableness and generosity; and she sought also to win their love for the Master she served.

Those much younger than Miss Rogers saw in her a pattern of how to grow older graciously, while remaining young in spirit and in touch with the interests of young people. Her sympathy and understanding made her an ideal mother to those under her charge, while she had also the clearness of vision, confidence and firmness necessary in a leader. Many will think with gratitude of the trust she reposed in them, delegating responsibility and always expecting the best from them.

Latterly, during the serious illness which has ended in her death, we have wondered at her high courage, her undimmed faith and uncomplaining spirit. We feel that she lived with her face toward the sunrising, and that for her daybreak has come.

A Tribute to the late Gordon K. Hemming, M.P.

By B. B. Mdledle, B.A.

SOUTH Africa was Mr. Hemming's land of adoption. He came to it from Great Britain, and was therefore in a good position to see its defects and appreciate its problems. Its colour problems have attracted the attention of the world. We are so much enveloped in this polluted atmosphere of ours, that we may run the risk of failing to realise that we are inhaling an air which carries in it germs that attack the very blood vessels of our being. Yet, on the other hand, this atmosphere serves as a very strong background to bring into prominence the intrinsic worth of each man or woman, be they Black or White.

The passing away of Mr. Hemming leaves a gap in our life, which it will be difficult to bridge. He was a man of sterling character, prepared to suffer abuse for what he considered right. To him a man was "a man for all that," whatever the colour of his skin was. He was a lawyer by profession, and no doubt he will ever be remembered by the Africans as such. He considered it his duty in 1903 to take up arms against the Africans in order to quell what seemed to him smouldering embers likely to spread

into a burning furnace, but he nursed no feeling of hatred for his erstwhile enemies.

He was popularly known by the Africans as *Dubul' egeqa*, meaning a good marksman. He did not earn this nickname because of his military prowess, but because of his ability in defending his clients in a law court. The deceased did the African people yeoman service, for those Africans who were aspiring to law studies often found to their disappointment that this was a lane that led into a blind alley. Colour prejudice formed an impassable wall. The White lawyers were simply not prepared to allow African students to serve their articles under them. The firm of Hemming and Hemming at Umtata flung to the winds all those artificial barriers, and saw many an African lawyer through their hands.

When the Hertzog Native Acts were passed against the will of African people, granting them three seats of indirect representation in the House of Assembly, Mr. Gordon Kingswood Hemming was returned by a big majority to one of these seats, and retained it to the end of his life. He was not given to much oratory, but his sincerity of purpose won him the admiration of even his enemies, for their trio fell into disfavour with those who sponsored these Bills, and also with a section of the African people whose attack was not so much directed against the representatives as failing to present the African case properly, as much as it was against the Acts that placed the representatives there. So Mr. Hemming has died in harness, championing the cause of the African in the "House" and at home. May his soul rest in peace.

A Remarkable Manifesto

GREECE is in trouble, and the world, which can never for long forget its debt to her, is united in hoping that through her present pains a new Greece may be born. Great powers are interesting themselves in her and wanting to help or to protect her; financial aid is planned for her on a big scale and foreign experts of many kinds are tendering advice. All this assistance may help her through her present serious distresses, or it may not. The dust is too thick over the internal conflict for any confident forecast of its outcome.

Out of all this turmoil has come a remarkable document, a manifesto signed by 181 scientists, artists and men of letters of Greece, which has been published in *Aktine*, the organ of the Christian Union of Scientific men in Greece, and constitutes a strong and moving appeal for a proper recognition of Christian values. Its significance is the more impressive because hardly any of the signatories are active Christians and not many of them are actually members of the Christian Union of Scientific men. That so strong a plea for the Christian way of life should come out of such a background is a heartening reminder that "God is on the field when He is most invisible."

Here is a summary of the statement:—

"We, the undersigned, regard it as our duty to declare publicly our convictions concerning the course which should be taken by the Greek people in their attitude to the great, basic problems of life, if they are to overcome their present difficulties and to achieve the physical and spiritual regeneration of Greece."

1. The future of humanity in general, and of Greece in particular, depends primarily on laying spiritual foundations which are true and firm. Only thus can a genuine civilization exist.

2. It is impossible to lay such foundations, unless contemporary mankind makes use of the values preserved in the Christian faith.

3. The abandonment of Christian values would also conflict with the results of genuine scientific research into the basic problems of human life, when this research is conducted in a

genuine and unbiased scientific spirit. In the exact physical and biological science as in other sciences, it is now established that there is no scientific foundation for the attempt to refute Christianity through science.

4. The series of failures and disappointments characteristic in the last few years have revealed the need for the complete reconstruction of political and social life on a basis of justice and morality; this need can be fulfilled only when the lives of individuals and the life of the community, are inspired by Christian faith and the moral driving-power derived from that faith.

5. Finally, unless education is founded on Christian values it is bound to lead to failure, spiritual malnutrition and a crippled moral condition.

These conclusions of ours coincide with the general tendencies in modern science and modern thought, as shown in the utterances of first-rank scientists and religious thinkers all over the world. Whatever may have been thought in the past, science and art today know how to appreciate the Christian faith and its unconquerable creative power."

WATCH YOURSELF GO BY

(The following verses were quoted by Dr. Ray Phillips in an address at Lovedale recently, and are reproduced here in response to several requests that they may be given a wider publicity.)

Just stand aside and watch yourself go by;
Think of yourself as "He" instead of "I."
Note closely, as in other men you note,
The uncreased trousers and the soiled coat.
Pick flaws, find fault, forget that man is you
And strive to make your estimate ring true:
Defend not one defect that shames your eye;
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men.
Despise your cowardice, condemn whate'er
You note of falseness in you anywhere.
Confront yourself and look you in the eye;
Just stand aside and watch yourself go by.

And then, with eyes unveiled to what you loathe,
To sins that with sweet charity you'd clothe,
Back to your self-walled tenement you'll go
With tolerance for all who dwell below;
The faults of others then will dwarf and shrink,
Love's chain grow stronger with one mighty link,
When you, with "He" as substitute for "I,"
Have stood aside and watched yourself go by.

Strickland Gillilan.

An important appointment.

Mrs. Elizabeth Gray Vining, author of children's books for the past year a member of the publicity staff of the American Friends' Service Committee, has been appointed from United States for Tokio to take up her duties as tutor to Crown Prince of Japan. He is fourteen years old and Mrs. Vining will teach him English, American Literature, Life Culture, and the basic philosophy of Democracy and the way of Peace.